

desire him to be made free." Frequently this was done and he suffered no punishment. 681

Among the Alabama retaliation for murder rested, as among the Creeks, with the clan of the victim. Upon one occasion, after this tribe had removed to Louisiana and Texas, one of the Louisiana Alabama killed another and fled to Texas. Sometime afterward he suddenly appeared among the people he had left while a dance was going on. The men belonging to the clan of the murdered man then got their guns, came to the place, and killed him. He on his part crouched by the fire and made no attempt to escape. Evidently he had decided deliberately that death was better than banishment. 628
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There is no instance recorded of an old person being killed to save his family the trouble of supporting him, and Bartram is insistent that such cases occurred rarely, and only at the earnest request of the victim.²³ Bossu says that "the old people who can not follow during a retreat ask to be killed with blows of clubs, as well to spare them the grief of decrepitude as for fear lest they fall into the hands of their enemies, and be burned or eaten,"²⁴ but he is careful to explain that death was inflicted upon the aged only from motives of humanity. Says Romans: "They revere old age to excess," but he adds, "in extreme sickness they will out of compassion break the neck of the decrepit or lingering patient."²⁵ 888

Infanticide was practiced under certain circumstances, as the following from Swan shows: 847°

"If a young woman becomes pregnant by a fellow whom she had expected to marry, and is disappointed, in revenge, she is authorized by a custom of the country, to destroy the infant at the birth, if she pleases, which is often done, by leaving it to perish in the swamp where it was born, or throwing it into the water. And, indeed, to destroy a new-born infant is not uncommon in families that are grown so numerous as to be supported with difficulty; it is done by mutual consent of the clan and parents, and without remorse."²⁶

This is supported by Milfort:

"In this nation the children all belong to the mother, who has the right of life and death over the one to whom she has just given birth, during the first month following her confinement. This time having expired, if she should kill it she would herself be punished with death."²⁷

Witchcraft was often given as the reason for killing a certain person, but it must be remembered that the person was not destroyed 754
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²³ Bartram, *Travels*, p. 497.

²⁴ Bossu, *Nouv. Voy.*, vol. II, pp. 25-26.

²⁵ Nat. Hist. N. and W. Fla., p. 69.

²⁶ Swan, in *Schoolcraft, Ind. Tribes*, vol. V, p. 272.

²⁷ Milfort, *Mém.*, p. 251.